

Abraham Lincoln
A REFORMER

CALDER WOOD

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A. LINCOLN

REFORMER



Born February 12, 1809

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Minneapolis

PRICE, TEN CENTS

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PRINTERS

Abraham Lincoln was born in Hardin (now La Rue) county, Kentucky, February 12, 1809. His parents occupied a social position markedly below "respectable poverty." His mother died when he was about ten years of age.

Lincoln spent but ninety days in school, but was a studious reader of a very limited number of books: the Bible, Weem's Life of Washington, Aesop's Fables, Plutarch's Lives and Pilgrim's Progress being among them. He was a "rail-splitter" and performer of manual labor; later a storekeeper, surveyor and hotel-keeper; was admitted to the Illinois bar and began the practice of law in 1836.

As a Whig, Lincoln was four terms member of the Illinois legislature, and failed to distinguish himself. He married Miss Mary Todd on November the 4th, 1842. In 1846, at the age of thirty-seven, he was elected to Congress, but was too active as a reformer to be popular with the Whigs, and was defeated for re-nomination. After this he devoted himself diligently to the profession of law. In 1854-5 he stumped Illinois for six weeks in favor of state-wide prohibition under the Illinois State Maine Law Alliance. In 1858 he ran against Douglas for the United States Senate and was defeated. The famous Lincoln-Douglas debates were in this canvass.

In 1860 Lincoln was elected as the first Republican president, and was assassinated in Washington, D. C., April 14, 1865.

Abraham Lincoln was a great statesman—the greatest in centuries—and hence a great reformer.

A great reformer must have a great and deep-seated character, and great character is grounded in a belief in God. In reply to a delegation of negroes, who presented Lincoln with a Bible in 1864, he said, in part:

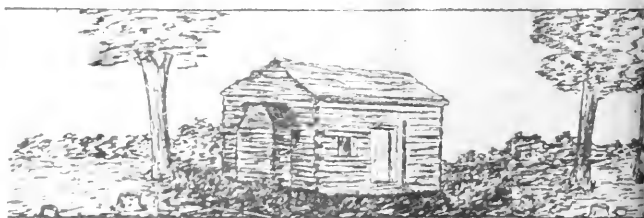
The
Bible

“In regard to this great book, I have but to say it is the best gift God has given to man. All the good Saviour gave to the world was communicated through this book. But for it we could not know right from wrong.”

Literally hundreds of times he expressed his belief and dependence upon the all-wise and all-powerful God. He said, in reply to an address by Mrs. Gurney in 1862 :

Trust
in
God

“I am glad to know that I have your sympathy and prayers. We are indeed going through a great trial—a fiery trial. In the very responsible position in which I happen to be placed, being a humble instrument in the hands of our Heavenly Father, as I am and as we all are, to work out His great purposes, I have desired that all my works and acts may be according to His will, and that it may be so, I have sought His aid; but if, after endeavoring to do my best in the light



which He affords me, I find my efforts fail, I must believe that He wills it otherwise for some wise purpose of His own, mysterious and unknown to us; and though with our limited understandings we may not be able to comprehend it, yet we cannot but believe that He who made the world still governs it."

To his neighbors in Springfield, as Lincoln was leaving them for Washington, D. C., to assume his duties as president, on February the 11th, 1861, he said:

"Without the assistance of that Divine Being who ever attended him (General Washington), I cannot succeed. With that assistance, I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

To
His
Neighbors

To Major J. B. Merwin, he said:

"While I am neither a theologian nor a philosopher, have had neither time nor inclination to look into their abstract, metaphysical methods (which are in fact repugnant to me), I have never found

"I made a solemn vow before God that if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves."

outside the Bible an 'all-in-all' statement of the reason why every person should have his opportunity—and the best possible opportunity—to develop his possibilities for character and destiny."

Mr. Lincoln held that slavery, whether of the body or of the mind and character, interfered with the "best possible opportunity" of those affected by it.

The following quotations are snatched at random from the addresses and writings of Mr. Lincoln:

"Obey God's commandments."

"Without guile and with pure purpose, let us renew our trust in God, and go forward without fear, and with manly hearts."

"If I can learn God's will, I will do it."

"I feel that I cannot succeed without the Divine blessing, and on the Almighty Being I place my reliance for support."

"The purposes of the Lord are perfect, and must prevail."

"Implore the compassion and forgiveness of the Almighty, that He may enlighten the nation to know and to do His will."

Mis-
cellan-
eous



Lincoln's Boy-hood Home, Ill.

"The Lord has not deserted me thus far, and He is not going to now."

"You must not give me the praise—it belongs to God."

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."

As touching his courage and determination the few following sentences are characteristic:

"Let none falter who thinks he is right." Miscellaneous

"I trust I shall be willing to do my duty though it costs my life."

"He sticks through thick and thin—I like such a man."

"Teach hope to all—despair to none."

"Act as becomes a patriot."

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have."

"Never fear, victory will come."

"Gold is good in its place, but living, brave, patriotic men are better than gold."

It would be difficult to find a higher conception of lofty faith than the following expression from the lips of the great Emancipator:

"It makes me rested after a hard day's work if I can find some good excuse for saving a man's life, and I go to bed happy."

Tribute
To
Christ

"All those events and epochs of time which are connected with the birth and development of a greater truth come to be in history the important, the immortal events. The most notable period of the ages was that when a Galilean peasant uttered by the wayside and in humble homes, to artless listeners, to dull disciples and wondering ears, his simple, winning thoughts. He trusted his words to the uncolumbed air, to the memory of his hearers, to the all-preserving power of God. He knew they would not die. They were, as we know, feeble sounds, articulated in a decaying language, but in no fact seems his spirit greater than in his serene confidence that they would not die. 'Heaven and earth,' said he, 'shall pass away, but my words shall not pass away.' What a calm statement is this of the superior permanence of a fleeting thought, if it be truth, over all material nature. No, the words of Jesus have not passed away. They are still stronger than all the resistance of the world. They are the very chart of our best life; the cement of society; the pillars of our welfare; the hope of the race."

"I am not at all concerned about that, for I know the Lord is *always* on the side of *right*. But it is my earnest anxiety and prayer that *I* and *this nation* should be on the Lord's side."

Mr. Lincoln's conception of statescraft ran as distinctly as the plaid in a Scotch weave through all of his political speeches and writings. In 1835 as clearly as in 1865, and during all intervening time, the words of the closing paragraph of his second inaugural expressed statesmanship to him:

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in."

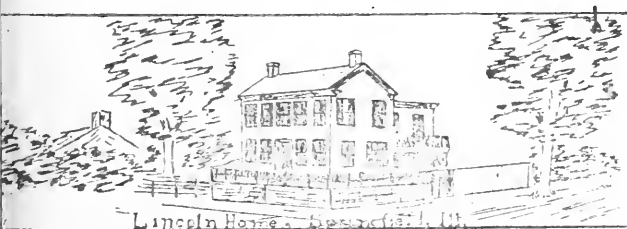
His
States-
man-
ship

He is reported to have closed scores, if not hundreds of speeches, both on the temperance question and on the slavery question, with this sentence:

"Let us have faith that right makes might, and in that faith let us to the end, dare to do our duty as we understand it."

No statesman ever waits for the crowd. This is the characteristic of the politician. A statesman is a leader. A politician tags. When twitted by a representative of the majority party that the candidate who stood for the principles advocated by Mr. Lincoln would not receive the vote of a single state in the Union, he replied:

"Address that argument to cowards and knaves; with the free and the brave it will affect nothing. It may be true; if it must, let it. Many free countries have lost their liberty, and ours may lose hers;



Lincoln Home, Springfield, Ill.

Rebuke
of
Graft

but if she shall, be it my proudest plume, not that I was the last to desert, but that I never deserted her. I know that the great volcano at Washington, aroused and directed by the evil spirt that reigns there, is belching forth the lava of political corruption in a current broad and deep, which is sweeping with frightful velocity over the whole length and breadth of the land, bidding fair to leave unscathed no green spot or living thing; while on its bosom are riding, like demons on the waves of hell, the imps of that evil spirit, and fiendishly taunting all those who dare resist its destroying course with the hopelessness of their effort; and, knowing this, I cannot deny that all may be swept away. Broken by it I, too, may be; bow to it I never will. The probability that we may fall in the struggle ought not to deter us from the support of a cause we believe to be just; it shall not deter me. If ever I feel the soul within me elevate and expand to those dimensions not wholly unworthy of its Almighty Architect, it is when I contemplate the cause of my country, deserted by all the world beside, and I standing up boldly and alone and hurl-

His
Patriot-
ism



ing defiance at her victorious oppressors. Here, without contemplating consequences, before high heaven and the face of the world, I swear eternal fidelity to the just cause, as I deem it, of the land of my life, my liberty, and my love. And who that thinks with me will not fearlessly adopt the oath that I take? Let none falter who thinks he is right, and we shall succeed. But if, after all, we shall fail, be it so. We still have the proud consolation of saying to our consciences, and to the departed shade of our country's freedom, that the cause approved of our judgment, and adored of our hearts, in disaster, in change, in torture, in death, we never faltered in defending."

Lincoln's first political creed was RIGHT, and his second was like unto it—JUSTICE. And upon these two he hung all the law and the prophets of statescraft. How many times he confounded his adversaries with—

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

Political
Creed



He forced one "statesman" (?) to avow the Declaration of Independence to be a self-evident lie; another to call it a fabric of glittering generalities; and Judge Douglas to hold that it applied only to the English and their descendants.

"*This nation cannot live on injustice,*" was Lincoln's constant contention. This sense of even justice and equal right led him to declare for the ballot for women on equal terms with men in his platform of 1836—a position which he frequently and strongly defended in later years.

His view of the purposes of government are set forth in his quotation from the Declaration of Independence above cited.

Purpose
of
Govern-
ment

"This government is expressly charged with the duty of promoting the general welfare."

"Understanding the spirit of our institutions to aim at the elevation of men, I am opposed to whatever tends to degrade them."

This led him to oppose slavery and the saloon. He did not hesitate to apply these principles to both. Among his first reported speeches is one delivered in the Presbyterian Church at Springfield, Ill., February 22, 1842, in which he advocated the total and final overthrow of the drink traffic. In part he spoke as follows:

"Although the temperance cause has been in progress for near twenty years, it is apparent to all that it is just now

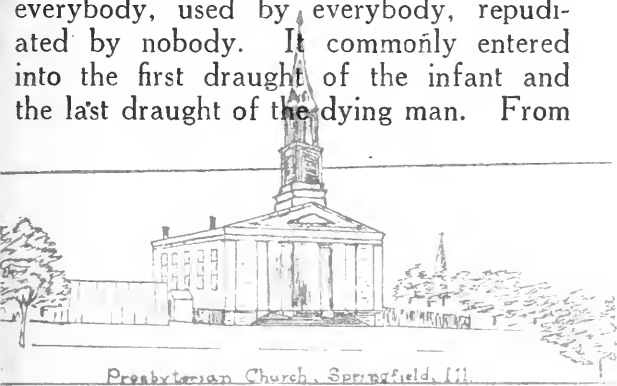
The members of this Temperance Society mutually pledge themselves to each other not to use any intoxicating liquors in any form, as a beverage, nor to make, vend or in any way provide the same for use by others. A. Lincoln
Jan. 19, 1838.

being crowned with a degree of success hitherto unparalleled.

“The list of its friends is daily swelled by the additions of fifties, of hundreds, and of thousands. The cause itself seems suddenly transformed from a cold, abstract theory to a living, breathing, active and powerful chieftain, going forth ‘conquering and to conquer.’ The citadels of his great adversary are daily being stormed and dismantled; his temple and his altars, where the rites of his idolatrous worship have long been performed, and where human sacrifices have long been wont to be made, are daily desecrated and deserted. The triumph of the conqueror’s fame is sounding from hill to hill, from sea to sea, and from land to land, and calling millions to his standard at a blast.

Tempe-
rance
Address

“When all such of us as have now reached the years of maturity first opened our eyes upon the stage of existence, we found intoxicating liquor recognized by everybody, used by everybody, repudiated by nobody. It commonly entered into the first draught of the infant and the last draught of the dying man. From



Presbyterian Church, Springfield, Ill.

the sideboard of the parson down to the ragged pocket of the houseless loafer, it was constantly found. Physicians prescribed it in this, that, and the other disease; government provided it for soldiers and sailors; and to have a 'rolling' or 'raising,' a 'husking' or 'hoe-down' anywhere about without it was positively insufferable. So, too, it was everywhere a respectable article of manufacture and merchandise. The making of it was regarded as an honorable livelihood, and he who could make most was the most enterprising and respectable."

That Lincoln stood for absolute prohibition, even at that early date, is clearly evidenced, for in this same address he said :

**Total
Prohi-
bition**

"Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind confess the affirmative with their tongues, and, I believe, all the rest acknowledge it in their hearts

"The demon of intemperance ever seems to have delighted in sucking the blood of genius and generosity. What

one of us but can call to mind some relative, more promising in youth than all his fellows, who has fallen a sacrifice to his rapacity? He ever seems to have gone forth like the Egyptian angel of death, commissioned to slay, if not the first, the fairest born of every family. Shall he now be arrested in his desolating career? In that arrest all can give aid that will; and who shall be excused that can and will not? Far around as human breath has ever blown, he keeps our fathers, our brothers, our sons, and our friends prostrate in the chains of moral death. To all the living everywhere we cry, 'Come, sound the moral trumpet, that these may rise and stand up, an exceeding great army.' Come from the four winds, O breath! and breathe upon these slain that they may live.

"Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed; in it, more of want supplied, more disease healed, more sorrow assuaged. By it no orphans starving, no widows weeping. By it, none wounded in feeling, none injured in inter-

Worse
Slavery

"If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how—the very best I can, and mean to keep doing so until the end."

est; even the dram-maker and dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom; with such an aid its march cannot fail to be on and on, till every son of earth shall drink in rich fruition the sorrow-quenching draughts of perfect liberty

Grand-
est
Revolu-
tion

“If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate, and the small amount they inflict, then indeed will this be the grandest the world shall ever have seen

“And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory. How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species.”



Gettysburg Monument

Lincoln signed the pledge in very early manhood. He joined the Sons of Temperance in Springfield in 1852. In 1853 Rev. Joseph A. Smith, pastor of the Presbyterian Church of which Mr. Lincoln was a regular attendant, delivered a lecture entitled "A Discourse on the Bottle; Its Evils and Remedy." Mr. Lincoln signed a request for the publication of the address, and contributed to the expense of its circulation, and in the campaign of 1855 often repeated the following passage from it:

"The liquor traffic is a cancer in society, eating out its vitals and threatening destruction; and all attempts to regulate it will not only prove abortive but aggravate the evil. No, there must be no more attempts to regulate the cancer; it must be eradicated; not a root must be left behind, for, until this be done, all classes must continue exposed to become the victims of strong drink. The most effectual remedy would be the passage of a law altogether abolishing the liquor traffic, except for mechanical, chemical, medicinal and sacramental purposes, and so framed that no principle of the Constitution of the State or of the United States be violated."

Cancer
in
Society

How true this prophecy! When it was uttered we were consuming but five gallons of in-

"When I was a young man—long ago—before the Sons of Temperance as an organization had an existence—I, in my humble way made temperance speeches, and I may say that to this day I have never by my example belied what I then said."

toxicating drinks per capita. In 1907, after a half century of regulation, we consumed over 23 gallons for every person in the nation. Truly, "regulation has not only proved abortive, but has aggravated the evil."

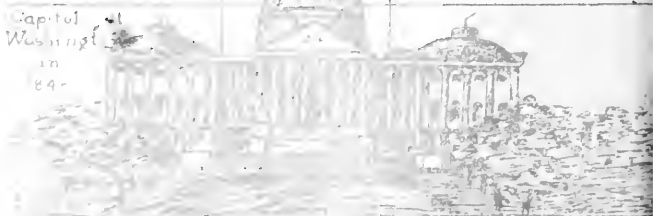
Lincoln's abhorrence of any temporizing measures was due to his great love of Truth. "*I am nothing*," he said. "*Truth is everything*." His opposition to interference with slavery in the south was held by many to be due to a lack of fidelity to the Truth as he saw it, but Lincoln made it perfectly clear that as he understood the constitution, the states of the south were definitely guaranteed protection of slavery by the terms of that instrument. He admitted that the bargain was a bad bargain, but having been made, he was for the fulfillment of it both in letter and spirit. Yet he was emphatic in his statement that this nation could not permanently exist half slave and half free.

So his abhorrence for temporizing or regulating the liquor traffic was evidenced in his frequent repetition of the above quotation from Rev. Smith.

Campaign
for
Prohibition

In 1855 the question of prohibition was submitted to a vote of the people of Illinois, and, under the direction of the Illinois Maine Law Alliance, Mr. Lincoln stumped for the law with Mr. J. B. Merwin. Mr. Merwin was afterward commissioned with the rank of Major to do temperance work among the soldiers by President Lincoln, who displayed such confidence in him as to send him on many delicate missions. From Mr. Lincoln's speeches during this campaign the following quotations are taken:

Capitol
Washington
in
89-



"It is the common lot of every newly discovered truth that its application causes alarm. The new truth has obstacles to overcome, so it must contend and perhaps overthrow, until its full import is understood and adopted by the people."

In this and like communities, with public sentiment right nothing can fail; without it nothing can succeed. Consequently he who molds public sentiment goes deeper than he who enacts statutes, or pronounces decisions.

"We shall not fail if all friends of this great reform stand firmly together. Wise counsels may and will accelerate—or mistakes delay it, but sooner or later the victory is sure to come, the day to dawn when there shall be neither a slave nor a drunkard in the land."

Stand
Togeth-
er

"Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."

"This legalized liquor traffic as carried on in the grog-shops and saloons is the great tragedy of modern civilization. It is not enough nowadays to answer the duties of American citizenship that a man

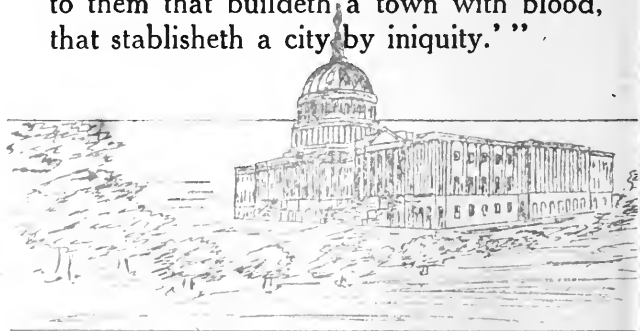


White House, Wash., D.C.

De-
mands
of
Citizen-
ship

means well. Citizenship demands and requires that what is right should not only be made known, but be made prevalent—that what is evil and wrong in our midst should not only be detected but defeated, destroyed, outlawed. When a citizen omits to put himself in a position to do his full duty on this question with best effect by his vote, it is a form of moral treason to his country—an omission of the duties of citizenship,—and frustrates its purpose as much as if he had formally betrayed it.”

“The saloon has proved itself to be the greatest foe, the most withering, blighting curse that has found lodgment in our modern civilization, and that is why I am now and always a political prohibitionist. . . . It suppresses the saloon by law. It makes effective and legal in these modern times the truthful denunciations of the prophet of old, who said, ‘Woe to him that giveth his neighbor drink, that putteth thy bottle to him and makest him drunken also, that thou mayest look on their nakedness. Woe to them that buildeth a town with blood, that stablisheth a city by iniquity.’ ”



That definite political action alone could solve the question would naturally be a clear proposition to a mind as practical as Mr. Lincoln's. He said :

“The people are ripe for more effective, decisive work. To merely reclaim the fallen can no longer be the only great aim of our efforts. We must push direct organizations for the right—organization, too, on a political basis for prohibiting the traffic, as the state and nation are political organizations. Today and every day our exertions are met by this demon of intemperance—are met and repelled by the legalized liquor traffic, by the votaries, victims and adherents of the saloon element. These saloons are systematically at work to entice and corrupt, recruiting constantly, as we see everywhere, and so sustaining the whole baneful system of destruction. Every saloon, every drinking place is at work to make drunkards, just as much and just as certainly as every mill is run to make flour. In this way it comes to pass inevitably that the legalized liquor traffic is more than a match for all our combined moral suaves. We hush the wail of sorrow in one stricken circle, but

Political
Action

ink-well
and
quill

used by

Lincoln



Lessons
of
Experi-
ence

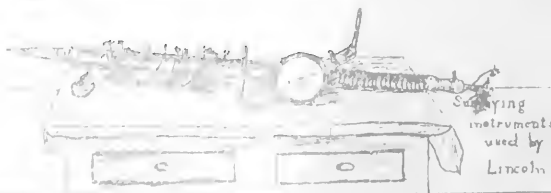
it breaks out afresh in many others. It must be clearly seen by all, after so many sad experiences, that until this self-perpetuating power is broken by law and by suppressing the saloon, all our hopes for holding even those we have rescued must be dashed to earth. Many of those men whom we have tried to save, who stand up like a forest of oak, honored and respected, have by the resistless power of this unnatural appetite been swept away, floating down to dishonored graves, unshaded, unshading, and they sink to rise no more."

Mr. Lincoln was constitutionally opposed to makeshifts, to compromises and to trades with opponents whereby a part was surrendered to gain a part of the real principle at stake. He stood for right BECAUSE IT WAS RIGHT. He exemplified Lowell's sentiment:

"Then to side with right is noble, when we share her wretched crust;

'Ere her cause brings fame and profit, and 'tis prosperous to be just."

Hence he abominated "the sacred right of squatter sovereignty," of which Mr. Douglas made so much. It was the "local option" of the slavery issue. These words of his are as applicable to the drink question today as they were to the slavery question in 1860:



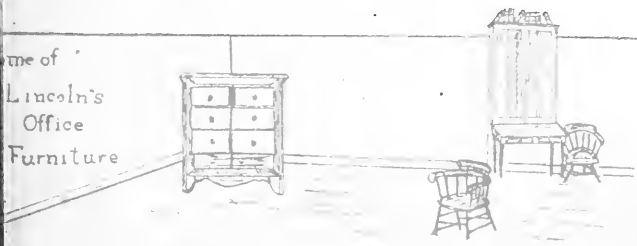
"I think one of the causes of these repeated failures to settle the question is that our best and greatest men have greatly underestimated its size. They have constantly brought forward small cures for great sores—plasters too small to cover the wound. That is one reason that the settlements have proved so temporary, so evanescent."

Great
Sores—
Small
Cures

Good men, not brave enough to do right for Right's sake alone, belabored the voters with shallow sophistries and arguments for half-way measures. Lincoln denounced such shilly-shally in his famous "Cooper Union" speech in 1860:

"Let us be diverted by none of those sophistical contrivances wherewith we are so industriously plied and belabored—contrivances such as groping for some middle ground between the right and the wrong; vain as the search for a man who should be neither a living man nor a dead man; such as a policy of 'don't care' on a question about which all true men do care.

"Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it."

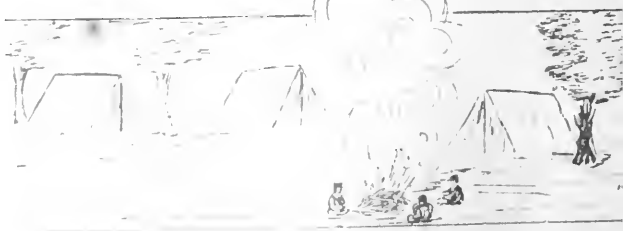


Major Merwin, who knew Lincoln so intimately, headquartered at his house in Springfield, traveled with him, ate with him, slept with him, spoke scores of times from the same platform, and who on that fatal Good Friday was sent by him to New York to interview Horace Greeley and other molders of public thought—Mr. Merwin writes under date of January 2, 1909, in part as follows:

Major
Merwin

“Mr. Lincoln, with his *clear* sight and *far* sight, *knew* that the *entire prohibition* of the liquor traffic for beverage purposes was the *only* remedy; and as *he* riddled and *annihilated* ‘squatter sovereignty’ as a remedy for *slavery*, so ‘squatter sovereignty’ if we mean to *win*, if we mean to do anything more than ‘*fight*,’ must be *annihilated*! ‘Local option’ for the beverage liquor traffic is nothing more, nothing better than Douglas’ idea of ‘squatter sovereignty’ for slavery! Mr. Lincoln put it in this plain way:

“ ‘Judge Douglas declares that if any community wants slavery they have a right to have it. He can say that logically, if he says there is no wrong in slavery; but if you admit that there is a wrong in it, he cannot logically say that anybody has a right to do wrong.’ ”



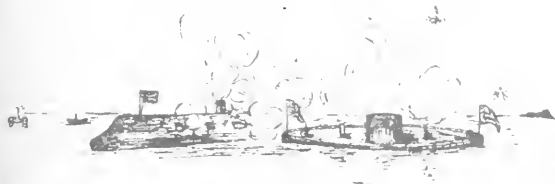
"The Bible, the law, all past testimony and experience says liquor selling for beverage purposes is *wrong!* Local option says 'If any community wants the saloon, they have a right to have it.' Mr. Lincoln said. 'If you admit that there is a wrong in it, we cannot logically say that anybody *has a right to do wrong.*'

Before the record of any speech favoring abolition, we have the record of Mr. Lincoln's public advocacy of prohibition. When, in the exigencies of history, slavery was destroyed, his mind turned to the greater, and with him, earlier question. He said to Major Merwin on the morning of April 14, 1865:

"After reconstruction, the next great question will be the overthrow of the liquor traffic."

The
Next
Question

Someone has defined a statesman as a reformer who succeeds in his reform. Abraham Lincoln was that. He labored through the practical cause to the ideal effect. In politics, therefore, he was a partisan. He saw that both experience and reason show that no man can be effective in public affairs except through a political party which represents him. He claimed Henry Clay as his beau ideal as a statesman, and in an eulogy pronounced upon him he said:



Political
Parties

“A free people in times of peace and quiet—when pressed by no common danger—naturally divide into parties. At such times the man who is of neither party is not, cannot be, of any consequence.”

Nor was Lincoln afraid to stand with a minority party when success was an iridescent dream, and its sole value was its protest. In his “Lost Speech” of May 29, 1856, he said:

“We are here to stand firmly for a principle—to stand firmly for a right. We know that great political and moral wrongs are done, and outrages committed, and we denounce these wrongs and outrages, although we cannot at present do much more. . . .

“Temporizing will not do longer; now is the time for decision—for firm, persistent, resolute action.”

Lincoln's political honesty, his innate love of truth, coupled with his hard sense, gave him the foresight to shun the allurements of the sophistry of the political “get-rich-quick” scheme of voting for a “good man, who stands right on this



Fort Sumter - after the fall.

question, regardless of the accident of what political party he belongs to." Greeley, Crittenden, and hundreds of honest and patriotic friends of abolition fell victims to this fallacy, and fought Lincoln in the canvass of 1858 with a zeal sired by lofty patriotism but dammed by political folly.

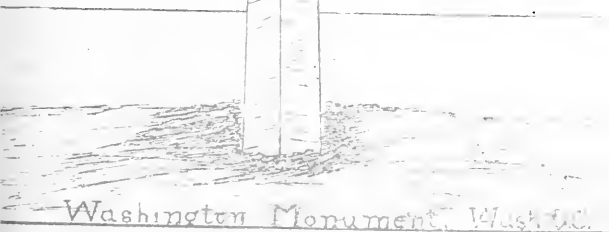
In 1857 Senator Douglas had voted on principle, and at no small social and political cost, exactly as every abolitionist and "black Republican" would have voted on the Lecompton constitution. Thus, on record he had proven himself a "good man." Lincoln was urged not to run against him in 1858. On April the 30th, 1859, Lincoln wrote Salmon P. Chase as follows:

"Dear Sir:

"Reaching home yesterday I found your kind note of the 14th, mentioning the present encouraging aspects of the Republican cause and our Illinois canvass last year. Allow me to thank you as being one of the very few distinguished men whose sympathy we in Illinois did receive last year, of all those whose sympathy we thought we had reason to expect.

"Of course I would have preferred success; but failing in that, I have no regrets for having rejected all advice to the contrary, and resolutely made the

Letter
to
Chase



Washington Monument, Wash. DC.

We
Are
Clean struggle. Had we thrown ourselves into the arms of Douglas, as electing him by our votes would have done, the Republican cause would have been annihilated in Illinois, and, as I think, demoralized and prostrated everywhere for years, if not forever. As it is, in the language of Benton, 'we are clean' and the Republican star gradually rises everywhere.

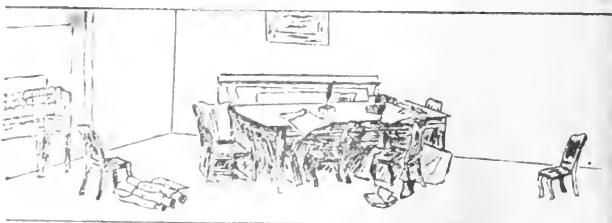
"Yours truly,

A. Lincoln

Mr. Lincoln made but one error in that letter, as proven by history. The Republican star did not rise *gradually*. It shot to the zenith like a rocket. In 18 months after that letter was written Abraham Lincoln was elected president of the United States on its platform, and a majority of the states had wheeled into the Republican column. Had Lincoln tagged off the "nice man" ignus fatus, to re-quote his own words, "the Republican cause would have been demoralized and prostrated everywhere for years, if not forever."

History repeats itself. Lincoln had to meet the spineless patriot who said: "Now when you can't elect one of your own men, why don't you help elect a good man on one of the other tickets?" He answered:

"The resolution recommends that a candidate be run in every district, re-



gardless of the chances of success. We are aware that it is sometimes a temporary gratification, when a friend cannot succeed, to be able to choose between opponents; but we believe that that gratification is the seed time which never fails to be followed by a most abundant harvest of bitterness. By this policy we entangle ourselves. By voting for our opponents, such of us as do it in some measure estop ourselves to complain of their acts, however glaringly wrong we may believe them to be. By this policy no one portion of our friends can ever be certain as to what course another portion may adopt; and by this want of mutual and perfect understanding our political identity is partially frittered away and lost. And, again, those who are thus elected by our aid ever become our bitterest persecutors.

A
Fight—
Win or
Loose

“Our cause, then, must be entrusted to and conducted by its own undoubted friends—those whose hands are free, whose hearts are in the work, and who do care for results.”

Only to
Free
Hands

Mr. Lincoln had been a lifelong Whig. He ran for office as a Whig at twenty-one, and

“Nothing morally wrong can ever be politically right or expedient.”

stayed with the party until his own rule—“*Stand with anybody that stands right—part from him when he goes wrong*”—took him out of it and into the Republican party in 1856, at the age of forty-seven.

That time was peculiarly like the present. There was no issue between the Whigs and Democrats. Both were bidding for the slavery vote. Lincoln's plea was that men opposed to slavery should get together IN A PARTY OPPOSED TO SLAVERY. He said:

The
Solution

“We want those who think slavery wrong, to quit voting with those who think it right.”

Again:

“What we want and all we want is to have with us the men who think slavery wrong.”

Present day Prohibitionists, under parallel political conditions, make the same plea, and no other:

We want those who think the drink traffic wrong, to quit voting with those who think it right. Again, what we want and all we want is to have with us those men who think the drink traffic wrong.



“Let us have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.”

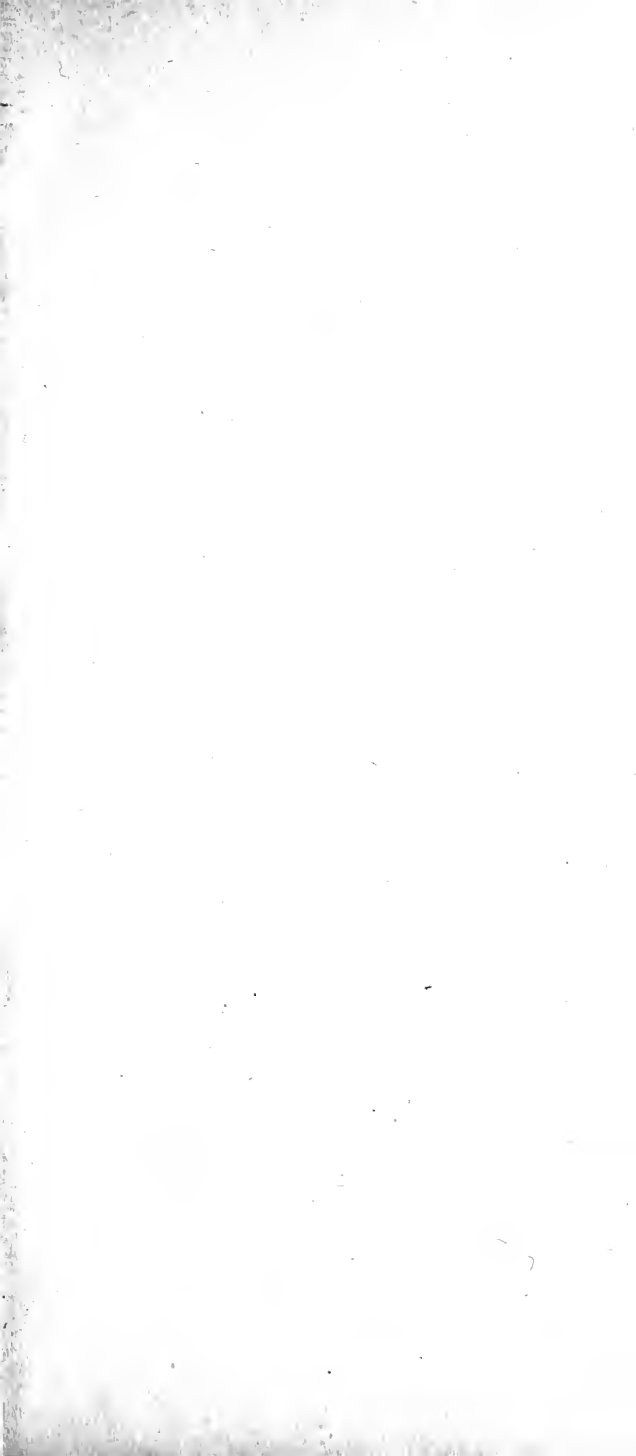
“We shall not fail—IF WE STAND FIRM we shall not fail. Wise councils may accelerate, or mistakes delay, but WE SHALL NOT FAIL.”

We
Shall
Not
Fail



Lincoln Monument, Springfield, Ill.







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